

# THE PLYMOUTH BANNER.

"THE STARSPANGLED BANNER, LONG MAY IT WAVE, OER THE LAND OF THE FREE AND THE HOME OF THE BRAVE."

A Family Newspaper, Devoted to Education, Morals, Science, Agriculture, Commerce, Politics, Markets, General Intelligence, Foreign and Domestic News.

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## THE BANNER.

PUBLISHED EVERY THURSDAY MORNING BY  
RICHARD CORBALEY.

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### PRESIDENTIAL STATISTICS.

The Cincinnati Enquirer compiles some interesting Presidential Statistics. Since the formation of the Constitution of the United States, the people have elected twelve persons to the Presidential chair, all of whom are now dead with the exception of Martin Van Buren and General Pierce. During the same period of time, thirteen persons have occupied the position of Vice-President, but four of whom are now living: Martin Van Buren, John Tyler, George M. Dallas and Millard Fillmore. The President who lived longest after vacating the Presidential chair, was John Adams, who survived that period twenty-five years. His son John Quincy Adams and James Madison, rank next to him in that respect, both living nineteen years. Mr. Polk died within three months after he left the seat of Government, and General Washington lived but a little over two years after he returned to the shades of Mount Vernon. Among the Vice-Presidents, Aaron Burr lived over thirty years after his term of office had expired, and John Adams was survivor about the same period of time. It is a singular coincidence that three of our Presidents who figured in the days of the Revolution, expired on the 4th of July: John Adams, Thomas Jefferson, and James Monroe, the two first named both dying on the same anniversary, being the fiftieth one from the time independence was declared in 1776. Samuel L. Southard of New Jersey, who, as President pro tem, of the Senate, performed the duties of Vice-President under Mr. Tyler, when he was elevated to the Chief Magistracy by the death of Gen. Harrison, died while serving in that capacity, in 1842.

**THE POPE AND HIS POLICY.**—We learn from a very intelligent gentleman who has means of information on the subject which we have not, that a change in the policy of the Pope more in accordance with the policy of the age than that which he has recently pursued, is rumored in some of the diplomatic circles of Southern Europe. It is stated that he has recently made his confessor and companion a Cardinal. This man professes liberal views. He is a Capuchin, and is reputed to possess much talent. He has been long opposed to Antonelli and others of the retrograde faction in the Sacred College. It is believed that his Holiness will soon make him prime minister. In this case, a new cabinet will be chosen, and a more liberal course will be pursued. The Pope will then go to Paris, and crown Louis Napoleon—a measure to which he is entirely favorable, but which has been much opposed by Austria and some other powers, as well as by the adherents of the Duke of Bordeaux.—*Jour. of Com.*

**A NEW MEDIUM.**—A gentleman was met in the street, the other night, who had evidently taken in too much of the ardent for convenient storage, and was rather unquietly resting himself against a lamp post, when an acquaintance came along, and observed that the afflicted individual had on a new overcoat.

"Well, Bob," said he, "guess you've been indulging in a new overcoat."

"Coat!" replied Bob, giving his hat a knock back and endeavoring to gesticulate, "this ain't a coat!"

"Isn't a coat, eh? Well, Bob, what is it?"

Bob elevated himself to a tottering perpendicular, and exclaimed:

"This 'ere ain't a c-hic-coat—it's a spirit wrapper!"

An exchange says the shortest way to a man's heart is down his throat.

With some persons the trip might be sooner performed by way of their pockets.

**IMMIGRATION.**—During the month of April, 1853, the total number of immigrants arrived at the port of New York, from Europe was 23,221, and the number of passengers from Chesapeake, Havana, and other foreign parts of America, was 2,216; total arrivals 25,437.

## THE BANNER.

RICHARD CORBALEY, Editor.

PLYMOUTH IND.

### COMMON SCHOOLS—CATHOLICISM VS. PROTESTANTISM.

We are doubtless correct in concluding that the mass of our readers are not, to any great extent, conversant with the difficulties between the Catholics and Protestants, growing out of the Common School system, so properly and generally entered into by a large number of the States of the Union. The trouble is of so recent origin, and its progress has been rather retarded by a wish upon the part of the aggressors to smother the real causes which led them to the daring position, and we, with others of the press of the country, have carefully watched and waited for the subject to assume a more tangible attitude, before we should furnish our readers with the details.

If there is any one glorious principle engrafted in most of the systems of Common Schools adopted by the several States, it is that they shall be free from sectarian influences. Let them be conducted upon principles of morality—yet recognizing the religious or creeds of no particular sects or denominations; else they cannot be what their title imports—*Common Schools*. In the adoption of any system of schools by legislative authority, it is as essential to guard against sectarian influences, as it is expedient to separately execute the business of church and State. The pandering to the one invariably results in sanctioning the other. Upon this principle we have heretofore prospered under our systems, unmolested, and with but little opposition, save the difference in opinion amongst ourselves as to preliminary enactments. The great ruling principles meet with almost universal sanction. Strictly upon a generous and philanthropic basis, the children of all denominations, and from every clime and country, have met with open arms and have been cordially welcomed to our schools—the catholic, the protestant, and those favoring no particular creed, have alike enjoyed their benefits. No particular religious belief or creed is requisite as a qualification for our teachers; but all stand upon the same broad platform of equality and universal liberty of conscience. We rejoice in this as some of the happy results of our glorious institutions, whose original founders could but claim as their sires, those favoring entire different forms of government. Instead of attempting a reformation or remodeling of the old governments—instead of favoring anything in the shape of rebellion or exciting internal commotion, they sought a more fitting remedy for the evils of which they complained, and the happy institutions under which we now live, are the results of their labors. Here, the Press is free and untrammelled—the freedom of speech and of thought are ours, and the love of such inestimable privileges as enjoyed by ourselves, we may teach to our children, preparatory to their succeeding us and filling our places.—Here too, the word of God is spread out before all, regardless of age, sex or condition, and each and every one may read and investigate for themselves, placing such reliance upon the edicts and expoundings of a dictating priesthood as a sound discretion may dictate, and for a correct interpretation of Divine will, are held amenable alone to the Giver of all good.

It does appear that we, having rightfully inherited these privileges, should continue to enjoy them. We will. A leading characteristic of our creed has ever been to open wide our arms to immigrants from other shores. As we have enjoyed and highly appreciated the sweets of liberty and a glorious independence, we have been the better prepared to extend a commendable liberality which has resulted in conferring those benefits upon millions of persons who were virtually refused happy homes in the old countries, and in return we should be respected by them, and our institutions which have contributed so much to their happiness and good fortunes, should be regarded as sacred to the memories of

their founders. We hold them so, and as such we ever expect to see them held by all true Americans. The day is about ushering in, however, when our smooth and harmonious prosperity is to be molested. Those who have sought homes at our hands as a relief from their oppressed and paupered condition at home—those who were suffering under the iron yoke of tyranny and oppression, and had not even the privilege of worshiping under their own vine and fig tree according to dictates of their own consciences, and dare claim no right as a governmental prerogative but the humiliating position of serfs and menials, and having determined as an effectual remedy, to shake off their shackles, abandon their old governments and rulers and seek an asylum under the benign influence of our institutions which so readily furnish the remedies they eagerly sought, now seek to sow the seeds of discord and anarchy amongst us. Yes, whilst the oath of allegiance is yet fresh in their memories, and their tongues scarcely stilled from their renunciations of all obligations to other government heads, they dare dictate to us what changes are necessary in our civil code.

With the stain of perjury upon their polluted lips, Catholics in this country still adhere to edicts of the Pope of Rome antagonistic to the principles of our government. In obedience to his will, we are boldly assured that their children are not to be taught in our schools; and still more daring, they claim as a matter of right, a portion of the public fund collected for common school purposes, for the employment of Catholic teachers for the instruction of their children.

At the municipal elections this spring in Cincinnati, Detroit, and other places, great excitement prevailed, created by the proposition of the Catholic clergy, to divide the school funds, allow them their share in proportion to their numbers, to defray the expense of educating their children in Catholic schools. The legislatures of New York, Maryland, and other States have been applied to for the adoption of such measures as would secure them access to a portion of such funds, or, we suppose, exempt them from taxation. Even at Madison, in the southern part of our own State, quite an excitement was created, and the end is not yet.

During these excitements, many such intimations as the following were thrown out. The *Celt*, a Catholic paper in Buffalo, in an article upon the school system, says to Irishmen:

"Better languish and die under the red flag of England, than to live to beget children of perdition under the flag of a proselyting Republic."

In reference to the same subject, during the election excitement in Cincinnati, the Catholic *Telegraph* of that place says:

"One of the good effects of the present school agitation will be to give the Catholic voters an opportunity of knowing how far the stupid bigotry of the age controls the conduct of the democratic party. An attempt is now being made by Protestants to combine politics with religion, and an appeal has been made to democrats not to vote for two Catholics nominated at the recent convention in this city. We will now ascertain what dependence can be placed upon democratic consistency."

How near at hand the period is, when those who adopted our present State constitution favoring so early an opportunity for foreigners to vote at our regular elections, we may too soon be able to tell. Many were the doubts entertained as to the propriety of the step, when that instrument was submitted to the people for their adoption or rejection, but its numerous wholesome provisions outweighed this objection; yet they may now begin to see that their fears are upon the verge of realization. During the few past months, an alarming increase of immigration to the United States, is reported, and as a natural consequence of the extensive public works now under construction in our State, swarms of them will seek their homes amongst us, and they will learn their right to vote before they learn the judicious exercise of that right, or for what purposes it was thus extended to them.

The Irish is a stubborn and headstrong race—perhaps more sensitive and devotedly attached to their religion, than any

other race of people upon the earth. It is from them that difficulty is most to be apprehended, and although we may fondly hope that none of our fears may be realized, yet an eye to the safety and perpetuity of our institutions, is surely suggested by wise reflection.

In a neighboring State but a short time since, five drunken Irishmen from one of the public works, entered a church where a Methodist congregation were worshipping, and with vulgar and bitter anathemas hurled at the minister, thrashed and knocked about amongst the crowd, striking both male and female, and succeeded in dispersing the congregation. They were pursued some five miles when they were overtaken by an officer and his posse, and stoutly resisted the operation of the law to such an extent as to result in the loss of two of their lives, and the wounding of one of the posse. In this instance it was clearly demonstrated that they will resist even unto death, the due operation of our laws, regardless of the enormity of the offences they have committed. It is enough when we extend to them a warm and welcome reception into this country, without being expected to yield to them the right of averting the true principles of this government, which, under our control and management, have afforded them such blessings as has induced so many of them to seek homes amongst us. We have thus far kept it free from the contaminating influences of priestcrafts and corrupt ecclesiastical rule, and any attempt to enforce a change of our purposes, even through the aid of the ballot box, will create a sensitiveness difficult to encounter; and whether it is right that this feeling should be entirely smothered, we may leave for each individual member of this Republic to say for himself. For our own part, we are jealous of our rights in this particular, and believe that our self-preservation requires that we should be.

Of the excitement which is still prevailing in Cincinnati and elsewhere, the Detroit Free Press and Cincinnati Enquirer frankly speak. The Free Press looks upon the movement as

**A SOURCE OF ALARM.**  
No good citizen can view the bitterness and animosity that is growing up in those sections of the country where there is a large admixture of Protestant and Catholic population, without sensations of alarm. Our own city was recently disturbed by a contest in which religious zeal was a very large element, and in which religious animosities were engendered whose traces it will take long to entirely obliterate. In other cities the same causes that operated here have been followed by similar consequences; and a warfare enlisting all the worst passions of the human heart has raged with more or less acrimony in different localities.

And for some days past, in the city of Cincinnati, a religious excitement has been surging the populace with a violence that threatened riot and bloodshed. There is a cause for this lamentable state of things, and we think that cause is probed to the bottom by the Cincinnati Enquirer in the article which we copy below. We are free to say, that while the conduct of many Protestants is illiberal, intolerant and indefensible, that of some of the Catholic Bishops, Priests and papers is outrageous and anti-republican, not to say in some respects intolerable. If the constant and untiring abuse of the Catholic religion by certain Protestant secular and religious papers and preachers, is reprehensible, the recent systematic and intemperate attack upon and unmeasured denunciation of the Common School system by Catholic bishops, priests and papers is not less so; and the late Allocution of the Pope of Rome, in which he declares all marriage throughout Christendom, contracted under the civil law to be concubinage, is disgraceful and damnable.

We intend to speak fearlessly and plainly on these subjects. It is time that the press should do so. It cannot be denied that the unceasing goadings of Catholics and catholicism by Protestants in this country has heretofore furnished a sufficient apology for complaint and perhaps retaliation. This has come, it is true, from the most part from irresponsible persons—street preachers and zealots. But we must say that the responsibility of the recent upheavings of public opinion rests mainly with the Catholics. The assumptions of the Pope, bishops and priests in respect to the authority of the church, their denunciations of certain of our institutions, and their systematic warfare upon them, are all calculated to arouse a popular excitement not less fierce than it has already been found to be un-

controllable. The people will not brook church interference in governmental affairs, no matter whence it may come. Thus much by way of parenthesis before introducing the article of the Enquirer:

"The excitement of the past ten or twelve days, among our citizens, has been produced first by the insulting language of a street-preacher against the females of the Catholic Church; and secondly by the want of judgement on the part of the Mayor, in suppressing in advance what he thought was going to be a discourse provocative of a breach of the peace, and using a special police force to protect a Catholic procession—part of a ceremony in laying a corner stone of a new Catholic Church, on the same day that the street preacher was put down."

"This street-preacher, who is styled Reverend—and let us say, by those who take the name of God in vain every day and almost every hour of the week—used in his first harangue, language grossly insulting to every Catholic hearer who might be listening or passing at the time; the substance of which was that every Catholic wife is a whore, every daughter a prostitute, every born Catholic a bastard, and every Catholic Orphan Asylum a mere refuge for the bastard children of priests, Nuns and unmarried women of the Catholic church. If he had his coat torn, or his nose pulled, or his head broke for using such language in a public thoroughfare, who would want us to sympathize with him? Were a Jesuit or Catholic priest to get up in the same place and make use of similar language in regard to Methodist, Presbyterian or Baptist wives, daughters and orphans, how long do you suppose, reader, he would have a whole bone in his body? There is sense in all things, and a time and place for all things. If a man, under the right of free speech is to be a black-guard and use language in a public thoroughfare calculated to provoke a breach of the peace, and the offender should be soundly thrashed, are sensible, and quiet, and peaceable citizens expected to sympathize with such a scamp, pay for his torn garments, and turn the city upside down to put dimes into his starving pocket? For the credit of the city and its inhabitants we hope not. We do not think it becoming freemen, jealous of the right of free speech, and which we hope they will always feel, to exercise an unusual quantity of sympathy for such a person. Look at home! Do not our wives and daughters have the most friendly intercourse with the wives and daughters of Catholics? Would we, as Protestants, allow that, if we thought that Catholic wives and daughters were whores and prostitutes. We speak plainly, for the occasion demands it. We do not believe it, and, therefore, the sensible and friendly relation and social intercourse of our Protestant and Catholic families."

"Let us go a step further: We insist that the Catholics are even worse than Protestants in this controversy. They have provoked it. When we speak of Catholics we speak of their Pope, Bishops, and public journals. They are just as extravagant and provoking in their language as KIRKLAND, for whom we have not the slightest respect."

"Those who profess to speak by authority for the Catholic Church, have declared that our Common schools are mere receptacles for the rearing of prostitutes, which is one of the grossest insults that could be put upon the poor of the city, and the citizen who takes an interest in the welfare of these most excellent and highly laudable institutions of learning. That was spoken by what would appear to be authority. Had it been uttered in Fifth street market-space—which seems by common consent to be set apart for the utmost freedom of speech—no odds how offensive to female or Christian ears—we are pretty sure the speaker would have been pretty badly used by his hearers. Again: the Pope in his Allocution, delivered in a secret Consistory at Rome on the 27th of last September, and which has been extensively published, declares that the marriage of 'man and woman among Christians, made in virtue of what civil law soever, is nothing else than a shameful and miserable concubinage!' So says the Pope of Rome, and so it is promulgated through the Christian world! Could anything be more offensive, insulting and impudent to Protestants and all others out of the pale of the Catholic church! It is as much as saying that every Protestant wife is a whore, and her offspring bastards! Is the Protestant world going to submit tamely to such an imputation from the Pope, and as a matter of course from his Bishops?"

"We know that Catholic females, of the most refined sensibility and the strictest virtue, do not regard such an Allocution of the Pope of the slightest importance, for they visit and are in social intercourse with the very females that the Pope proclaims to be no better than kept mistresses or whores!"

"So on the other hand, Protestant females visit and are in social intercourse with the very females that this street preacher KIRKLAND says are no better

than adulteresses and prostitutes!"

"If the world were to believe what these two parties say of the females of the other, we would have to set down the fairer portion of creation as the most loathsome portion of it, and utterly unworthy a generous or affectionate impulse."

"Who believes these imputations on either side? Very few sensible persons, we believe. We hope so, any how. But we cannot withhold the expression of our opinion, that those who profess to speak by authority of the Catholic Church, are the authors of the present excitement. Their arrogance, anti-republican views, submission to foreign orders and endeavors to break down our common school system, have aroused a spirit of inquiry into their compound religious and political church system, that cannot be otherwise than healthful to the Republic, and adverse to the extravagant pretensions of the Pope and his Bishops."

"We have thus alluded to the extravagances on both sides. We favor neither, as we think neither can be justified by right-thinking, sensible people. The daily conduct and intercourse of both Protestants and Catholics gives the lie to both KIRKLAND and the Pope; and we don't think either worth the shedding of a drop of human blood, or the half of the skirt of a coat."

In order to have a proper understanding as to the extent of the excitement created by Kirkland's street preaching, we may note the fact that the Mayor of Cincinnati attempted to stop him, which so incensed the community that an

**INDIGNATION MEETING**  
Assembled, which is said to have been the largest ever assembled in the city.—The following are the resolutions passed at said meeting:

Whereas, the right of the people to assemble in the public market-places or streets to consult upon public affairs, or the right of any individual to speak or preach in the public places in our city has not been questioned, but always considered and believed to accord with the principle of genuine republicanism, and

Whereas, D. T. Snellbaker, Mayor of the city, supported by a large body of police, did, on Sunday morning last, under the pretext of quelling or preventing a riot, peremptorily stop the Rev. Mr. Kirkland from speaking, while addressing a large number of people who were peacefully listening to his address. Therefore

Resolved, That the Mayor of the city did, on that occasion, transcend his authority; that his conduct was calculated to cause the mischief he wished to prevent—viz: a riot or a resort to self-defence against presumptuous officials.

Resolved, That the police, some of them at least, by this tyrannical course to prevent the expression of disapprobation by the people present, at the official acts of the Mayor, showed their promptness to do their master's bidding, particularly in crushing freedom and elevating despotism.

Resolved, That as freemen we claim that it is the right, aye, the duty of every individual, to express his convictions of the acts and tendencies of any public society, institution, or sect, be it benevolent, political, or religious.

Resolved, That we believe it the sacred duty of every American to become acquainted with the teachings and acts of every religious denomination, be they good or evil, and judge of them by the standard which they themselves have reared.

Resolved, That in view of the premises, Mr. T. D. Snellbaker be requested to resign his office as Mayor.

Resolved, That this meeting is in favor of sustaining any person who desires to address the people in our market spaces on any topic of public interest and concern.

Resolved, That we, as American citizens, will oppose the attempts of any religious body to incorporate their power or influence into that of the Government, either local or general.

After the passage of the foregoing resolutions, a committee composed of one hundred persons, was appointed to wait upon Mayor Snellbaker and request him to resign.

A Criminal Judge was once about to pronounce sentence of punishment upon an Irishman, for committing a theft.

"And is it upon the oaths of thin two witnesses your honor's going to condemn me?" asked Pat.

"Certainly," said the Judge; "their testimony was ample to convince the jury of your guilt."

"O, murder!" he exclaimed, "to condemn me on the oath of two spalpeens who swear that they saw me take the goods, when I kin bring forth a hundred who'll swear they didn't see me do it."

He that will have no trouble in this world must not be born in it.